

THE REHEARSAL

1. Some *Falshoods* in the *Quotations* I gave in my last out of the *Rights*, not then taken notice of.
2. As that the *Jews* had no *Settl'd Government* before what he Calls the *Horeb Contract*.
3. That *God* did not *Miraculously Interpose* among the *Jews* till they had *Chose* Him for their *King*.
4. The *Cause* of these *Blunders*.
5. His *Answer* to that *Institution* among the *Jews*, That the *King* 'cou'd not *Alter* the *Priesthood* or *Sacrifices*.
6. His *Blunders* as to the *Facts*.
7. His *Answer*, That the *King* was *Limited* in these *Cases*, Quite overthrows his whole *Scheme*.
8. A *King* may put a *Priest* to *Death* for *Treason*, or other *Crimes* that *Deserve* it.
9. The *Priests* ought to *Affert* their *Right* against the *Invasion* of the *King*. Shew'd in the *Cafe* of *Uzziah*.

WEDNESDAY, January 15. 1706.

(1.) *Rehearsal*. **T**Her are Several things, *Country-man*, in the *Quotations* I gave you last time out of the *Rights* and the *Defence* of it, which are Apparently *False*, of which I then took no Notice, because I wou'd not be *Diverted* from Pursuing the Main Point, of his making the very *Authority* of *God* to be *Deriv'd* from the *People*. But I wou'd not have you think that I took these things as *Granted*, because I said Nothing to them at that time.

(2.) Some of these things are, That the *Jews* had no *Settl'd Government* from their Coming out of *Egypt* to the *Horeb Contract*, as he Calls it, when it was, as he says, That the *People* *Chose* *God* for their *King*. This is Apparently *False*, for they were all that Time under the *Settl'd Government* of *MOSES*, as they were Afterwards. So that this *Fancy'd Horeb Contract* made no *Alteration* at all in their *Government*. It remain'd afterwards Just as it was before, under *Moses* their *King*, who was *Appointed* and set over them by *God*. And the End of that *Glorious* and *Terrible Appearance* at *Horeb*, was not to Change their *Government*, or giving them any *Power* to *Chuse* Another, but to Confirm that *Government* which *God* had already *Plac'd* over them, That they might the more *Fear* *God* and His *Servant Moses*.

(3.) Again the *Rights* says, as Quoted in my Last, That *God* did not *Miraculously Interpose* even among the *Jews*, till they had *Chose* him for their *King*. This is, as he Explains it, till the *Horeb-Contract*. This is *Notoriously* otherwise, for there were many *Miraculous Interpositions* before that Time, not only of *Wonders* wrought, but as to the Settlement of the *Government* both in *Church* and *State*. The *Supreme Civil Government* having been Given to *Moses*, and the *Priesthood* to *Aaron* and his *Sons*, by the *Special*

Command of *God*; not through any *Inter-vention* or so much as *Recommendation* of the *People*. Who knew not of *Either*, and *Rejected Both* when they were sent to them. All the *Tribes* Contended with *Aaron* for the *Priesthood*, and Each put in his *Rod* in *Opposition* to him. And that same *Moses* whom they *Refused* saying, who made thee a *Ruler* and a *Judge*? The same did *God* send to be a *Ruler*, &c. *Act. vii. 35*. So that the *People* had not the *Choice* given them either of *Moses* or of *Aaron*. And all this was before the suppos'd *Horeb-Contract*. So that the *Sin* of *Korah* was *Opposing* the *Authority* of an *High-Priest*, made by *God*, and not by any *Power* *Deriv'd* to Him by the *People* at the *Horeb Contract*, as the *Rights* puts it.

(4.) Ther are other things I stay not to Mention. Ther is hardly a Line in this *Author* but what is *Fraught* with such *Blunders* as these. And it is not strange, for this of *God* being *Dependent* upon the *People*, being laid by him as a *Foundation*, he gives every thing a Turn that way. Particularly he was *Oblig'd* to make the *Frame* of the *Government* of the *Jews* *Appear* *Correspondent* to his *Notion* of the *Horeb-Contract*. In which he being totally *Mistaken*, his *Inferences* from it must be *Accordingly*.

(5.) *Country-man*. The *Frame* of the *Jewish Government* was the *Unluckiest* thing he Cou'd think of for his Purpose to make the *Church* *DEPENDENT* upon the *State*, or to *Destroy* the *Notion* of two *Independent Powers* in the same *Kingdom*. For nothing is more *vilible*, than that the *Priesthood* among the *Jews* was *Established* by *God* *INDEPENDENT* of the *Civil Government*; which cou'd not *Alter* the *Priesthood* from the *Tribe* to which *God* had fix'd it; nor Change their *Sacrifices* and *Method* of *Worship*. I wou'd fain know what he has to say to this.

Rehears.

Rehear/. You have it in the words immediately following those I Quoted in my Last, out of the *Defence of the Rights*, p. 25. Where he says,

"As for the Jewish Kings not having a Right to make any Alteration in the Legal Establishment about Sacrifices and Sacrificers, it only shews their Power was as much Limited in Ecclesiasticals as in Civils, where they could make no Change contrary to the Law, Establish'd by Vertue of the *Horeb Contract*."

(6.) *Country-m.* There he's out again. For the Law about Sacrifices and Sacrificers (as he words it) was Established, and the Priests were in Possession of their Power, before what he calls the *Horeb Contract*.

In the next place, there was not a word about Priests or Sacrifices in what was done at *Horeb*. There God gave them the ten Commandments, and it is said, *He added no more*. Deut. 5. 22. So that the Priesthood stood afterwards as it was before; it was neither then Instituted, nor Chang'd or Alter'd.

(7.) This Man is totally Ignorant of the Scriptures. Let me go on with him, *Master*. He says the King was Limited, that he could not meddle with the Priests, nor the Established Worship. Does not this Confound his whole Scheme, that there could not be two Independent Powers in the same Kingdom? Were not the Priests then Independent? It was made Death for any but the Priests to Approach the Altar. And when the Great and (otherwise) Good King *Uzziah* (Fam'd far and near for his Successes in War, whom God helped against the Philistines, the Arabians, &c.) sought to Encroach upon the Priesthood, because he was Strong, and thought that nothing, now was to be with-holden from him, is not this call'd his Heart being lifted up to his Destruction? (11. Chr. xxvi. 16.) It was Counted *Arrogance* and *Presumption* in him to *Aspire* to the Priesthood, or to take upon him to Perform any Part of the Office of the Priests of God. And it was to his Destruction. For tho' there was no Authority in the Kingdom to Execute the Sentence of Death upon him, for his offering Incense, yet God Smote him with His own Hand, and he Dy'd a miserable Leper. And the Priests are call'd Valiant Men who with-stand him (not with Arms, for that had been Rebellion in them tho' he was then transgressing the Law of God and of the Land, but) with the Proper Arms of the Priesthood, declaring the Law of God, to him, that the Office of the Priesthood did not belong to him; And Denouncing the Judgement of God upon him for attempting it; which God immediately Executed, in Vindication of the Priesthood which He had Ordain'd. This sure shews Two Powers, Independent of each other, in their several Stations. And that the Greatness or Goodness of any King, cannot justify him in Encroaching the least Tittle upon the Office of the Priesthood; for that Appertaineth not unto him. And God is the Avenger.

(8.) Here the two Powers stand before me as in a Picture, I See them. If the Priest invade the Kingly Office, he is Guilty of Treason, and the King may put him to Death. As *Solomon* told *Abiathar*, that he was worthy

of Death, for his Treason with *Adonijah*. *But I will not at this time put thee to Death*. Here was a Respite, tho' not a full Pardon. But get thee to *Anathoth*. He Chang'd his Sentence into that of Banishment.

(9.) On the other hand, if the King Invades the Priests Office, tho' the Priests have not the Power of the Sword, nor can Raise Arms against the King; yet they may be Valiant in Asserting their Right, and let the King know his Duty, and the Judgement of God upon him, tho' with the hazard of their Lives. As the fourscore Valiant Priests told *Uzziah*, It appertaineth not unto thee, *Uzziah*, to burn Incense unto the Lord, but to the Priests the Sons of Aaron, who are Consecrated to burn Incense; Go out of the Sanctuary, for thou hast Transgressed; neither shall it be for thine Honour from the Lord God.

And they did this with the hazard of their Lives. For it is said in the next words, Then *Uzziah* was Wroth—He took it in Disdain, That he who had Conquer'd Far and Near Abroad, shou'd now be Controul'd at Home, by a Company of Paultry Priests (as the Rights wou'd have call'd them) who Durst tell him to his Face, That this or that did not Appertain to him, but to them! Thus setting up two Independent Powers in the same Kingdom! And he hop'd that God who had Help'd him, and so wonderfully Bless'd his Arms against the Philistines and Arabians, wou'd not let his Honour fall before the Insolence of these Priests, who thought him not worthy (tho' he was a very Good King, and Favour'd of God) to burn a little Incense before the Lord in the Temple, because (forsooth) they were Consecrated to it! As if he were not as Worthy a Person as any of Them! And as if God wou'd not Accept it from the Hands of a Magnificent and Pious KING, as well as from the Hands of a poor Priest, who perhaps was not so Good a Man! Thus, we may suppose, *Uzziah* Argu'd within himself. (At least there are many now a days wou'd argue thus for him) Therefor he Scorn'd to Submit to the Priests, and to Go out of the Sanctuary, as they bid him; but on the contrary, he was Resolv'd to Go on, and he took a Censer in his hand, to burn Incense. And when he had done it, it is likely might have Punish'd those Priests, with whom he was so Wroth. However they Run the Hazard of it. But God interpos'd, and let him know, that this of Invading the Priests Office, was Lifting up his Heart, and an Ambition in him, beyond his Triumpling over Conquer'd Nations. And God made good the words of His Priests, that this shou'd not be to his Honour; And Smote him upon the Spot with Leprosy. Which thrust him out not only from the Temple, but from the Government; And heliv'd in a Several House, being a Leper, for he was cut off from the House of the Lord; and *Jotham* his Son was over the Kings House, Judging the People of the Lord. So that both his Life and Government went for his Presumption.

Now let the Rights say, That there were Not here two Independent Powers, the one Sacred, the other Civil. Add that God wou'd not have One of them Encroach upon the Other. Let him now Call this an Impossibility and a Contradiction, which he sees in Fact before his Face!